M 2082

Saturday, November 27, 1971

Lunch and Music

Sunday, November 28, 1971

Lunch

SATURDAY LUNCH

(Noise of chain saw)

(laughter)

MR. NYLAND: What is it, a saw or a--

Bill Hennigar: That's Remenar, across the street.

David Petraglia: He's cutting brush with a saw.

MR. NYLAND: Is he really?

Marjorie Corbett: He just finished lunch.

MR. NYLAND: We should have been earlier.

(Stop machine)

MR. NYLAND: First Saturday after the little trip to the West Coast. I'm glad to be back. The first Saturday under the tent also, with winter - I think we stop it.

(Noise of saw again)

(Stop machine)

MR. NYLAND: So of course it means the winter has started. There are two things

I would like to mention. Winter is a very difficult time for us, usually, accidents and sometimes really in innocence, sometimes out of stupidity. I would like to ask you really to make all attempts you can to be extremely careful. Don't drive too fast when there is a little danger. It is far better to be on the safe side. Don't let things happen. Try to remain alert. It doesn't mean that you have to Work while you drive, but at least be susceptible, or rather sensitive even, to what you're doing and the surrounding. Don't fall asleep, not even a little dreamy. Make special efforts during this time.

There is no reason why accidents should always affect people. There are very definite means by which one can put oneself in a protective coat against accidents. It depends on the state in which you are. Certain influences can be reflected dependent on how you are with yourself. If you don't want them to come in, you can be sure that there is a means of telling such influences not to affect you. It is very much true in a general way. We do not know what takes place. Many times as human beings on Earth we are driven by certain currents or certain laws or certain entities, spiritually maybe. The conception of such things and ideas is not always clear, but you must know that many times one is doing certain things under the influence of something - you don't know what it is that has influenced you.

The question of trying to become self-conscious is also to find out what are the influences on oneself. And if you're then becoming sufficiently sensitive to that, you may be able to put up a counter law or a counter force to bring about the equilibrium between the influence on you and that what you sent out to counteract it. That particular kind of a state for oneself is comparable to an elevation of that what you are in ordinary life, the same way as when you are physically asleep; you get up - you are in a different state. By introduction of more alertness, you will become much more--or less vel--vulnerable to such outside influences, even if you

cannot determine why they happen to be that way. And this is what I would like to ask you for the next couple of months, maybe during the wintertime. It's very difficult to maintain it. You have to renew such an effort of yourself probably at the end of each week: or you have to put it in--on a piece of paper or put it in your pocket and look at it, all the time trying to remember you want to grow up, you want to became free.

I will talk many times about that, I think, because of conditions of life, economically speaking and sociologically and politically, are really quite terrible. And you must really see what you can do to prevent you yourself from being affected. And a good way of starting is to see that the winter comes and is here now and that you make such attempts to contain yourself. It is a question of - for yourself - to become less vulnerable so that the influence will not penetrate, but something must be in you that holds it together. The force that is necessary is the concentration from the surface to the center of yourself. It is a centripetal force. If it doesn't exist, the force becomes centrifugal; that is, it throws you off on tangents. To be able to contain yourself, there has to be a very definite center of attraction within yourself, magnetic, which keeps you together, your skin as it were, which will prevent anything to come in because the skin and the molecules are tighter together and they are held together by the force within yourself. The more spiritual that force can be, that is, the more it has an understanding of the lightness, the more it will be able to make your body closer together, molecularly speaking, and less chance of influences to come in. It is the opposite of being open. You want certain things to affect you: you are open to them when they are of use and they are--when they are of a higher quality. You want to be closed when you are under the influence of Zilnotrago. And we are living at the present time in such conditions in this country and things are getting worse and worse because less and less attention is paid to

ethical values, not even to say to religion, more and more attention to superficiality and the accumulation of money and dishonesty.

I come back from the West Coast with a tremendous amount of inspiration. I will tell you more about it as time goes on and what I believe in and in what respect my particular belief in possibilities for us as a group has been augmented.

We will take certain steps as we have to live during these months, trying to concentrate on that what is really right. But you must help. You must not be away. You must not be on your own. There has to be solidarity among our group more than ever before, otherwise we will not be able to reach it. The difficulty of falling apart is always with us.

Thanksgiving Day - I said it is a very good day to be thankful for all the gossip that we have accumulated in the past year; implying by that, it is not necessary to repeat gossip. Have done with it. When you once know it, try to forget it. Don't repeat it. Live on a different kind of a level, I say alertness. It can change gradually into awareness when you Work. But alertness is absolutely necessary for a group of people who profess that they are interested in self-consciousness.

I'm very glad to be back. I think we will try to tighten certain things together the same way as I feel that the group as a whole can be much more tight. And as I said, we will talk about that every once in a while.

I hope you will have a good weekend. There will be a few people who would like to see me. I know that. Again I ask you to very gentle about it. I'm not as yet completely hundred percent well, but I'm hundred percent willing. And you must not misuse that.

All I wish is a good afternoon for you. Try to keep together. Dr--Drink to that if you like, and then we will play a little bit, Victor. All right?

MUSIC

MR. NYLAND: So, three weeks ago we were here - I mean, I was here. You were here two weeks ago, one week ago. Now I'm back. A little trip. It isn't really much, it it? As long as you can fly and as long as the plane is not hijacked - for which I was very grateful. No, I must say that I honestly considered it, because it seems now kind of common occurrence. It doesn't matter anymore with what kind of a company you fly; even TWA is not safe anymore. So, but an event, I'm here.

What are the results of a trip like that? What can we profit by it? What can they profit by it? What is my profit? My profit is inspiration. I do not know, but I hope that they have profit of a certain kind. The profit that we might have is still in the future; partly, you might say, because I thought about us a great deal. I thought about Work. I thought about our attempts and compared it, of course, with the three places I went to: San Francisco and Berkeley and Sebastopol and - that is, the Land - and Seattle and Santa Fe. I was glad there were a great number of people. They came from Portland, from Vancouver. They came from all around, as it were: even Santa Fe - people came from Dallas, from Austin, from San Antonio.

It was very good. It was nice to see them. I had made up my mind not to talk too much. I ended up by perhaps talking too much. Is it a matter of getting caught? I don't believe so. Many times during those days I thought, "Let me take it easy." There was one morning I was very tired. I said, "No, I don't want that again. It is not right." So, I was not caught and what I did afterwards then, was quite willing. And altogether ten meetings and some organ and some piano, and of course, talk, talk. You know, people don't let you go. It is as if all of a sudden there is such a necessity - and I must say I cannot judge about that. I can only judge by what

I experience and what at certain times seems to be important. And I must of course, as much as I can, give in to that if it's of any use to them. I've made up my mind that my life should be useful. And I try to live in accordance with that - sometimes difficult, but useful as an advantage, that one can dismiss one's own suffering.

I think it's necessary to understand why I say it was inspirational. It came about on the last part of the trip - Albuquerque to New York. Quiet, by myself. No disturbances. Just sit, look out of the window. Eat a little; drink a little. Look out of the window again. Not too many people. They left me alone. My thoughts, revision, seeing what had happened. What was the meaning of talking about Work? What was the meaning of the Land What is the meaning of little groups? Big groups? Different people interested, perhaps. Listening - yes, without any question, they did. Listening also to criticism. Listening to my voice when I talk a little bit harsh, because sometimes I was a little angry, or I used it, you might say, to encourage them to wake up to themselves to see what they were, what they had been doing, what they could have done and did not do; trying to straighten out a few things which seemed obvious to me - because it is easy, when you come from the outside, to see what could be done which may have been overlooked. In that way, it is not really a criticism. It is a little bit of a rehash of considering things together with those who are in it and I am like an outsider. And of course then, I can say things, and they can take it or not - that is immaterial. I'm satisfied in having said it. If it can be used, that becomes their problem.

And so, sitting and thinking about that; couple of weeks away - what will it be, here at the Barn? And I come to the Barn and I see this and that what has been done and the responsibilities that have been taken, work actually accomplished and

for me, a very good feeling. "How is this? How is that?" "Oh, all right." "Any emergencies?" "No." But you see, it may also be superficial. How deep was the responsibility? How much was your wish to do it right for the Work--for the sake of Work? Or maybe for your own sake. And not necessarily for me coming back and then saying how well you have done, because you have to continue with whatever you have done. If you did it for me, the next two weeks will have to be done for yourself and the following two weeks will have to be done for the group. You have to--you must not become too monotonous. Don't do things for me. Do it for Work's sake. Do it for yourself.

Then I listened to some tapes, some meetings you've held. I haven't, of course, been able to catch up as yet. It's quite a bit. I won't catch up with it, I'll promise you that. There will be enough to talk about and enough again for you to listen to. Certain things which came up on the West Coast in which you might be interested - just listen to it, when you can. You already have started here or there, I know. It is good. The meetings were truthful. They had a certain feeling, almost I would say I felt at ease. I didn't hesitate to say what I thought ought to be said. It's probably easier for me. When one gets older you do not care so much anymore about the impression created. You do not care very much about criticism. One has an aim. One sees an aim. You keep on talking about that. That is the important part. All the other things become inconsequential. They're there, they have a value. One must not close one's eyes to them. But the value is not as much as they were twenty years ago.

We have grown in the last, let's say, ten years. We are growing, without any doubt. How slow? I do not know that. And at what cost? Also, I know very little about it, but we are still together. We still have good meetings at a good level. Monday, very good, very good. I say that because there is such intensity on the part

of those who answer to come to conclusions regarding Work. They differ. They do not always talk the same language. They sometimes talk a little too long, maybe. Not exactly to the point either, but such sincere--sincerity. And it is wonderful to listen to that, because it is fruit of Work. It is fruit of the attempt to be serious, and it ought to continue because theanswers become better. They are a little shorter, here and there, more--more accurate and, for that reason, they can be shorter because if you don't know so much what to answer, you might keep on talking. By the fact that one stops talking, having said enough, there is proof that that what has been said was right. Such meetings are correct. Aftermeetings are right. You talk together. You understand more and more about the necessities of people, of their requirements, their needs. Even if they are personal, sometimes their answer can be personal. It depends on a person who talks, what is involved.

A personal question must be answered personally. It is when such a question comes as if the whole group doesn't exist, only the two who then talk. And the group can just listen and no more, because primarily it was not for them. The question came from oneperson. It was to be answered, and it was answered. And even if one becomes emotionally involved, one listens to it. I say how interesting that even in a meeting like that, one can talk about life and the real value and the difficulty of having a mind and an emotion which does not understand; the difficulty of meeting on a common ground; the difficulty of stopping at a certain point and not allowing oneself --oneself to be caught - but wonderful that such a thing can happen. It must happen between people who want to Work. We're talking about Soul; we're talking about here-after, life now, life now crystallized on Earth. We're talking about the possibility of freedom. When we talk about potentiality of that what is growth, that is personal and you must not be ashamed of it. We talk about God. Isn't that personal? If I talk about my God, it is person--becoming personal par excellance, because it

has to do with my conscience and my willingness even to talk seriously with perhaps intensity, sometimes essentiality of myself about that what really concerns me. When I say, "That and that is all that I do know" - so help me God, almost, when I say it, it is right, so that then something in you wakes up.

We are so asleep and are so--we object so much to being called, awakened, to have an alarm clock go off. We are so desirous of continuing to sleep that all the time, practically, a little sign outside that says "Do not disturb". It hangs on the knob of your bedroom, outside, so that people will pass you by and allow you and don't interfere - partly because you ask them and partly it's easier. And what happens to you? You keep on sleeping. And thank God when sometimes you have to wake up because of something that looks a little like a shock, all of a sudden affecting you. And you have to answer it because it did affect you. And it's your task to acknowledge it, even if you disagree heartily, even if you fight a little bit, even if there are words exchanged, more or less, in an emotional tone. What of it? That's exactly what life means, that it becomes alive for one to be able to say that what you feel and to have--not to be ashamed and to say it in the presence of others who do not count at such a time because the question was not theirs. It belonged to that one person.

How necessary it is, I feel, to learn to know about such things; to be open about what really concerns oneself; to be able to say what is on your heart and not to be ashamed and not to be laughed at; to be accepted because you are honest; and not to be accepted when you are dishonest, because your particular atmosphere goes out from you. Your superficiality is in your atmosphere. Your seriousness is there. Your hypocrisy is also there. You affect, constantly, other people with whom you have dealings. And it is necessary that they learn to understand, to read the sign on the wall, that they can make out what is in your heart, that they can understand you

and, because of that understanding, can accept you for what you are - the same way as what you try to do with 'I' when it becomes aware of you and wishes to accept you as you are because 'I' is your friend. A friend does not find fault with you. He finds understanding in recognizing you. He knows why you are that way and therefore a friend you can trust. That is really the whole question: to have something trustworthy with you which can be with you whenever you wish it to be there and can accompany you. And that is sometimes between people who Work. It is not that you shake hands with someone else. Let me say it this way: It is as if the 'I' can shake hands with each other. Do you understand that essential quality of a man, that he can be what he ought to be in the presence of someone else; and that there is that kind of a recognition which should grow more and more among us? The recognition in our own attempts to formulate or to ask some question or to be and to come and to listen, and to see what is what and how, and to talk about it, daring to say it. How else will you reach the kingdom of heaven? You can be silent for yourself when you are alone. You don't have to talk then. But then you talk to your conscience, and that is in silence. And there's no formulation because we don't know that language as yet. We don't even know the language of emotions. But we learn day after day with such constan--constancy of effort. It is a long period, a long road. Always remember you should have patience.

When I go to the West Coast, sometimes I expect certain things which are not there, not as yet. I can consider them oversight or I can say you haven't thought of it as yet. Or perhaps I say that you have thought of it in the wrong way and maybe we should correct it. Or whatever it is, it does require patience on my part simply because I happen to see a few things that they don't. Then how can I help them? By being patient in telling and then say, "But it will come," because I can give them hope, knowing that it <u>will</u> come, because I know for myself that certain things with

patience have come. This is what I mean as an attitude towards everybody.

I beg you not to be in a hurry with your Work. You must understand well enough what is taking place with Work. You hear, you listen, your mind takes certain things in. Your feeling is touched, you have a wish. You know it is right to pursue that particular kindof aim. You know that among all the different thoughts and feelings you have, one wish starts to stand out. And more and more your mind becomes convinced of the necessity of being interested, remaining interested, even paying something for it. But what particular job is ahead of you? And so you try, and you think to fill your mind with knowledge, particularly when you are a little older and you say, "I ought to hurry up. It is so late that I heard about Gurdjieff." And of course, I've lived already then a long time and I know how deeply ingrained certain ideas are and how they cannot be rooted out so easily or burned out or crystallized out or away or dissolved in some way or other. So I say, "I must hurry." And you make a mistake.

Work starts on an entirely new plateau. Work starts, for each person who is unconscious, has been unconscious for some time and has been unconscious for a long time, all at the same place. All have to start with the acceptance of how they are, not a description of how they have become what they are or what they have been. They are, at a certain point, just that. And that is the acceptance; and that acceptance is equal to anyone who starts with Work. Knowledge does not help you. A few phrases, yes, and interest and ALL AND EVERYTHING creating interest in you as a person being described in that book. But it always must be turned into an attempt. Can I accept myself? Is really that what I am the basis for my further growth? Can I rely on that what I now think I am? First, of course, there is alertness. But that does not mean that I have to get all the different things together first, and read and read and accumulate and do this and that. And I want to hear some music

and I want to do some movements - and I don't know anything at all about Work. All I know is a couple of phrases. But the attempt to apply in my daily life, not looking at others; the questions that I have regarding a possible development of myself in an evolutionary sense - where is my wish to be attached to that what I accept myself to be, as I am? Such attempts, they are Work and they proceed--precede every further kind of knowledge that I even may wish, because too much knowledge is poision. It is just the opposite of what we do in an unconscious state where we cram ourselves full with all kind of nonsense and then pass an examination.

This food has to be eaten. And it has to be chewed and kept in your mouth for quite some time so that there is an objection to you talking while you eat. That's why I say you have to have patience. It is a long road. And if you overeat, you are prematurely--prematurely dead. It is as stupid as that. But continuous, if you can, this kind of persistence in one to wish to Work, to attempt, very simple; very simply when you wash your hands. Ten opportunities, at least, every ten seconds: while you wash your hands; when you get up from the table and you put on a coat and you take a step. Again, many opportunities. You cannot even divide a day into moments. But an experience of a moment, that what would--would one--one could become aware of, that what changes that alertness of ordinary life and changes the sign in a wish to be patient and not to accumulate too many data which you cannot digest, but accept the fact that you are unconscious and that even the pouring in of knowledge is an unconscious affair. And you make it much harder for yourself by just pouring in this and that. And it becomes ballast which you have to get rid of again because you don't even dare to nibble when you are eating. And you should start with a little bit and eat it. And then when you have swallowed it, you're ready for a new spoonful. I cannot say that too much, because as a result sometimes of

a fanatic desire, you become impatient and you become unrealistic and you are overexpecting. And you cannot expect any more than what is there as a component part.

See what is the component, what is one of them. Food, that you know in itself as words. And the other component part is your mouth; and that has to chew the food. It starts already in your mouth with saliva. It's not necessary to push it down into your stomach right away. Saliva is already dissolving certain superficial ideas. They make you acquainted with the world in which you live, as you are and as other people are. That what is in your mouth and you chew is your ordinary unconscious state and relation to other people - no introduction as yet of objectivity, but just a few facts about yourself, not from others, not from books, about yourself until you're ready to swallow. The swallowing part means that you want to Work further and that you want to take what else there is in food. Very little that saliva can get out of it.

But then it comes in your stomach and it stays there for an hour. And during that process, the stomach being sour, acid - very little, but nevertheless as acid - takes out of food that what is soluble in acid. It's quite a bit. But surely not everything can be digested by acid. Some chemicals cannot be harmed by acid. But the stomach has a duty to fulfill. This is the beginning of your Work, the beginning of an understanding what it may mean to have acid, that is, hydrochloric acid, that what starts to look at you and to see where there may be something wrong. It is even a little further than the question of having a stomach, which is like your 'I'. But when it starts to gestate in your stomach, there is already a little bit of a criticalness on the part of yourself of considering what you are and what kind of food you eat. So even if it may be digestible, it is still questionable: Is it right? And you start then to look at what you do in regard to the surrounding: and what you take

in and what you eat; how you spend your time, your energy, your friends. Then the food goes to the intestines, duodenum and further.

Is it time, Bill? (Bill: Yes.) (Turning of cassette)

In the intestines, the reaction is alkaline, not acid. It enters then into a different kind of a phase. And that what is then extracted can only be extracted by that change of conditions. It is the time that you become interested in enemies. You change around completely from surrounding yourself with friends. You now want enemies to tell you. And you test yourself out - what kind of food can they give you. It is to some extent a little bit of an experimental period because it is still within the means of your unconscious existence. But the process becomes more interesting because this time you ex ract much more from yourself because you put yourself in conditions which are not so natural to you and from which you have shied away.

These processes of digesting are very important for a person because it's not only yourself, it is yourself in relation to the world, those people you associate with. It is the constant testing of yourself of how you are in the midst of activity. It's the constant remembering of your 'I' going with you through all digesting processes until the bitter end when finally that what has been digested can be collected in yourself in a change of your body; also again and again you might say, under the management of this 'I', gradually seeing that this personality will take on different color, a different posture, a different voice, a different something as behavior; and then becoming, because of this, more intelligent regarding that what is good for one and what is not so good and shying away from that what is harmful and selecting more and more what is - we call it conducive - what is right.

That what will help you to wake up, in our sense, is good for one. For that you have to have patience. That what is not good for you is of course that what prevents

you from Working. With that you should be impatient. That what is good for you, in a general way, is a positive attitude of looking towards the Sun, because that we consider positive when we are on Earth. It is good for you, that kind of positivity. What is wrong for you is the constant admiration of your behavior. That is your vanity and self-love. That is your Moon. In both directions you can get sick: sun-sick, sun-stroke, moon-sick. Both are extremes, they are not right. One must have patience for that what is good and not allow oneself to believe that the more you sit in the sun, the browner you will get. The same is true with the Moon, but you must shy away from the Moon and not sit in the moonlight at all.

If you know something about agriculture, certain plants must be planted by the up-coming Moon and others by the waning Moon. Sometimes you must not stand in the shadow when you plant, either from the Sun or the Moon. These are old rules that people know when those who are acquainted with a little bit more knowledge than we get by means of our present culture. When we are primitive people, living near the soil and not having lost touch with the soil, that we then can derive from that benefit, simple as we are. But in simplicity, it is much easier to be patient.

You see, these kind of thing--things go through me when I consider ourselves as a group. And looking ahead a little bit further, this year is almost over. What will it be for next year? What will be the characteristic? I said for this year it was the application of Work in daily life, more and more understanding where Work really belongs. For next year, it will be a complete standing on your feet, very little attention to your head and your heart. They will grow when your feet are firmly planted.

In this coming year the activities have to be out of debt. Your own Work has to have clarity so that you can enter into a Group One of devotion. I've talked about

a Group One in Sebastopol. If you want to listen - oh, you probably did listen to that tape already - you know what I consider Group One; devotion, knowledge for oneself that this is the road and there is no other, really. But the interest that one migh--must have in order to place this only way in relation to other ways, is your contact with what has already been sent down to Earth in the form of different kind of messengers, all living their own life - not living it like perhaps some we do know a little bit more about, like Jesus or like Buddha, but for those who honestly have tried in their lives to live in accordance with a truth for themselves. And there are many people of that kind that you really have forgotten and perhaps a little bit overshadowed by fanaticism in reading only ALL AND EVERYTHING. This coming year you have to broaden yourself with that kind of knowledge.

You have to become a man of the world. You have to learn to utilize the activities in order to test yourself out, to see what is real and what can remain even if you stand on your feet and even if you do not as yet pay too much attention to the possibility of growth of your heart and of your mind in reality. But leave it to its own when there is life in you, because this giving life to what is now potential, when it once can start to grow, very little is necessary in the beginning to make it grow and only the conditions. Life force itself for your inner life will come when you create conditions of openness so that it can grow out. And this openness is based on the realization of where you are and how you must live your life, your outer life on Earth. That is what your feet will tell you. This is what I hope for next year. We will talk more about that what actually is involved in it, because there is a tremendous responsibility and also an enormous amount of patience that is necessary for all of us. The year after that would be a year of freedom. But I don't want to talk about that now.

You see what a trip like this means for me. I look at many things. I look here

and there. I try to value a little. I see what is what. I know, many times, I cannot do very much about it. I can hope, sometimes indicate a little, but the rest - it's not up to me, really. I can tell you and I can repeat and remind you, but it is so small, at most two percent. The rest is all yours in the best way you can. First I poke you a litt , maybe you wake up. Maybe when you can say "thank you", you can begin. When you say "don't disturb me", it may take a long time before I poke you again, if I'm still here.

Next year I hope to be here and I also hope to be at different places. For me that will a certain kind of freedom because I see people who come. Long trips they make to come to Santa Fe from Dallas, six hundred miles, ten people. Young. A few from Dallas, the rest from, as I said, Austin and San Antonio. A new little group starting, wanting to find out, intelligent, good questions. And they drive and they stay overnight and next morning a little more detailed questions. Then they go home. They have also work to do. There they come to Santa Fe from Colorado, also beginning something. You see, then they return. Then what are they up against? There we are in Berkeley. People from Palo Alto come, San Francisco, from the surrounding kind of, from Los Angeles. Then we are in Sebastopol. They come down from Portland. They come from Seattle, driving twelve hours like mad to be there and then having to go back again to be there again. I have it easy. All I do is to go to the airfield and sit in the plane and in a couple of hours I'm there. But those people - no. They drive and they spend energy at the cost of their sleep. Something in them is there, you know. You cannot deny that. It is not just a lark.

At times there is, in questions and in the tonation, such a desire to wish to know: How can I find out how to free myself from the bondage of this Earth? What is it that I must do? If I have to walk on my knees, climb up the stairs of Sienna; if I have to pay more attention to that what is suffering; if it is necessary for me to

forego many pleasures - I have an aim. If I have an aim, I have it and I will want to make it real for me. That is really what comes for a man at a certain time, that he has to make up his mind: God is Eternity and I love Him, because love is also eternal for me. And I wished for others and I wished to associate and to be reminded and to help. And I wished to sacrifice that what I feel is right in order to reach that kind of an aim.

You must understand this Barn. You must know more and more why people want to come and stay and Work for their own salvation and in the best way they can. They do it because something is alive here and it can help you to wake you up. If you come to the Barn tomorrow, and on the road, and you see the Barn for the first time tomorrow morning, will you try to remember yourself? And the reason why you wish to spend a Sunday in Work - in Work on yourself, in reaching, if you can, at least a little bit of your aim on the long road of patience.

I hope you have a good day tomorrow. I would say a beautiful day, a day of gratitude, like Thanksgiving could give you.

So shall we say, "Thank you, Mr. Gurdjieff. Rest in peace. May we not disturb you too much."

So, I wish you all good night.

SUNDAY LUNCH

MR. NYLAND: So, for Sunday: I think you have to remember, when we have the meetings and when I happen to talk, many times I talk in metaphors. Many times it is a little paradoxical. It's also at times as if I take one thing and then the next moment I deny it. It is as though I have a line in front of me and I pil--pu--pick up one end and then the other at the same time and bring it to the center. That's the way I want to talk at the present time, to confuse you. I want something to take place in you with which you do not all the time can agree so that you have to make up your own mind

about what is the truth for yourself. I want all of you to be alive much more than you have been; alive to Work and alive to Work in this--on this Earth; alive with yourself. It includes being considerate. That is, when you wish to be alive, you have to remember that you cannot be selfish. There is enough room for everybody at this Barn. Many people who perform activities walk on parallel lines. They don't have to rouch as yet, unless you understand the concept of infinity. Then there is a constant exchange between people when they walk their own way on a parallel line. The Barn provides you with that.

Sometimes I'm a little bit apprehensive that many people don't see the reason for the Barn. They come out to Warwick, ostensibly to Work here. They start. After a little while they drift away a little. In the beginning they work together with people of the group, as long as they can, as long as they feel like it, as long as it is still a little easy. When it becomes more difficult, they start to function on their own and perhaps it is quite natural that they do it. But sometimes they go too far on the periphery and then I need a telescope to see them. They are a little bit in the distance, and only occasionally do they happen to think about the Barn - maybe once a week. And for the rest, there they are, by themselves, trying to make a go of it. Sometimes they cannot. Sometimes they come back. But I don't think it's entirely right.

We are trying to concentrate with everything possible, that work on the Barn can become profitable for everyone. And it is necessary to realize that you are not by yourself. You are not alone. You are here for a definite purpose if you came to Warwick to live. And if that is really the case, you have to reconsider, "What am I doing here?" when you hardly pay attention to the Barn at all. The reason for setting up the different activities is to draw people together so that they can make a living. It is necessary, I feel, to give all the attention you can to that what you could call an activity for yourself, in joining if you possibly can with other people. Don't

miss the opportunity of being able to work with people of a group. When you leave or when you make more contact with the outside world, either you realize that outer life is very much the same as inner life. If you're honest, you will know that going to the outside, you will miss relationships. Maybe you don't care at that time. And of course you are welcome to go and leave and be by your own and every once in a while occasionally come, but you don't belong. There are people who do belong and gradually there are a little bit of people who belong less. And very soon you get out of sight. I don't see you anymore. And really, I don't care, I don't want to see you.

The Barn was set up with a very definite purpose in mind. That is, we went here and we had an aim. That aim persists and we will continue to work towards it. But I say I'm sorry, once in a while, to see people who are just on the periphery, almost as far as they can go, and still want to belong, so-called, to this Barn life. You, really, you don't. You just are on the outskirts. There is a suburban territory around a city. The Barn is a city. There is concentrated effort and some who stick with it - they will survive and ultimately there will be a possibility of independence. Then you can go to the end of the world. But it is not right, that when you try and it is a little difficult and then you leave, that afterwards you want to come back, because you have not helped to make that what was an activity get across the difficulties that, of course, always are involved in any kind of a beginning.

I've said it many times, that you must remember that unless you stick together, you will fall apart. The sticking together is not that you shake hands all the time or that all the time you talk about your 'I' or that all the time you feel, out of sentimentality, that there is something in the Barn. What is needed for you is to make up your own mind where a part of your life should be spent. And as long as you are here, spend it in a wise way to derive as much benefit from the associations of people who are

are, like yourself, wishing for an aim to be realized within yourself. If you can remember that, I think your attitude towards the Barn and the work here will be different. Don't go off. I've said that before. Don't leave too soon.

What is it with Work? Work is subject also to a development in accordance with an octave. An octave represents, in symbolism, that what is a phenomena on this Earth; because of that, it's the Law of Seven. And regarding Work and the development within yourself and finding a place among people who also are interested in a similar aim as you are, starts of course with the beginning of a DO and a DO-RE-MI, a period of adjustment. But the DO-RE-MI in Work is not permanent. And when you leave prematurely, all the efforts you have made will be lost, and there will ultimately not be a Soul waiting for you when you die. If you can come across the difficult period of FA and in the SOL-LA-SI - there is really where Work takes place in a group, because that is then the permanency of your wish or what I call, once in a while, devotion to an aim. If you can reach that, there is very little danger that even when you return to ordinary life that you will lose it. That is the question of putting up your treasures in heaven. Some of you don't understand that. You think that by just being a little bit every once in a while in Warwick and seeing a few people, that that is already enough and you pay, as it were, lip service to the ideas of Gurdjieff. I do not care if you like people - and it doesn't matter if you don't like them. For yourself, you must know what you wish. But when I look at it from my standpoint, I'm sorry that some are just floating around somewhere. I call it the periphery. And I don't want to use a telescope to look at them because my arms get too tired to hold it up. And then sadly I will put it next to me on my desk and I will say, "Out of my eye, out of my heart."

It is not that I want to warn you about this, because after all, it will remain the affair that you have to decide about with your own conscience, and I have no say

about your conscience. That is your private business. You live in accordance with it for the rest of your life. You see what adjustments you have to make, because you have to make the accounting in the end to see if your life has been useful. Again I say I have nothing to do with it. I tell you about it, as a warning maybe, because I think it is necessary for people, every once in a while, to be awakened to the fact that they are asleep.

I hope you have a good afternoon this afternoon, this Sunday; that you can Work; that you can remember; that at times you can control yourself; that at times you will find the right words to say; that at times you're not selfish; that at times the aim is clear; and that maybe at times you sit down and use the symbol within yourself. Try to carve out the Enneagram on your heart. You start by engraving a little bit on your solar plexus. That is how we all start because you cannot reach your heart as yet. But when you start engraving it and it is a little bit on that solar plexus and it becomes more and more indelible, it will go within; and that's the way it will finally reach your heart. That will create a tremendous difference in your heart. When one's heart understands that you understand the Law of Seven, your heart will become engaged in the neutralizing force of the Law of Triamonia.

Have a good afternoon, all of us.

END TAPE

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